THE HOLY CHOICE.

A SERMON PREACHED in the Chappell by GVILDHALL, *at the Solemnitie of the Election* of the Right Honourable the *Lord Maior of* LONDON.

BY

THO: ADAMS.

LONDON,
Printed by *Aug. Matthewes*, and *John Norton*.
1625.

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ACTES 1.24.

And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

THe busineſſe of the day is an *Election*; an election into one of the moſt Noble Offices of the Kingdome; the gouernment of this Honourable Citie, which (let not enuie heare it) hath no paralell vnder the Sunne. The busineſſe of my Text is an *Election* too; an election into the higheſt office in the Church, to be an *Apoſtle* and *Witneſſe* of Ieſus Chriſt. If you pleaſe to ſpare the paterne in foure circumſtances; as, 1. This office is ſpiritual, yours temporall. 2. This place was voyd by Apoſtaſie or deceſſion, yours is ſupplied by ſucceſſion. 3. This election is by Lots, yours is by Suffrages. 4. This choice was but one of two, it may be your number exceeds: the reſt will ſute well enough, and the ſame God that was in the one, be alſo preſent in the other, by the aſſiſtance of his holy ſpirit.

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The argument of the Text is a prayer to God for his direction in their choice: yea indeed, that hee would chuſe a man for them: including a ſtrong reaſon of ſuch a requeſt, becauſe he doth *know the hearts of all men.*

They begin with *prayer*; this was the vſuall maner in the Church of God. So *Moſes* prayed for the choice of his Succeſſor. *Let the Lord, the God of the ſpirits of all fleſh ſet a man ouer the Congregation.* Num 27.16. Chriſt ſent not his Apoſtles to that holy work, without a prayer; *Sanctifie them through thy truth.* Iohn 17.17. In the chuſing of thoſe ſeuen Deacons, they firſt prayed, and then *laid their hands vpon them.* Acts 6.6. Thus were Kings Inaugurated, with *Sacrifice* and *Prayer.* It is not fit, he that is choſen for God, ſhould bee choſen without God. But for this, *Samuel* himſelfe may be miſtaken, and chuſe ſeuen wrong, before hee hit vpon the right. In this; I cannot but commend your religious care; that buſineſſes of ſo great a conſequence be alwayes ſanctified with a bleſſing. Thoſe which in a due proportion, muſt repreſent God to the world, ought to be conſecrated to that Maieſtie which they reſemble, by publike deuotions. Euery important action requires *Prayer*, much more that which concernes a whole citie. When *Samuel* came to *Bethlehem* to annoynt *Dauid*, he calls the whole Citie to the Sacrifice. Indeed the Family of *Ieſſe* was ſanctified in a more ſpeciall manner: this buſineſſe was moſt theirs, and all Iſraels in them. The feare of God ſhould take full poſſeſſion of all our hearts, that are this day aſſem-

assembled: but those with whom God hath more to doe then with the rest, should bee more holy then the rest.

The choice of your Wardens and Masters in your seuerall Companies hath a solemne forme; and it is the honour of your greatest Feasts, that the first dish is a Sermon. Charitie forbid, that any should think, you admit such a Custome, rather for conuenience then deuotion; as if Preaching were but a necessary complement to a Solemnitie, as Wine and Musicke. I am perswaded better things of you: but if there should be any such peruerse spirits, that like the Gouernor of a people called *Æqui*, when the Romans came to him, *Iussit eos ad quercum dicere*, bade them speak to the Oake, for he had other businesse: but they replied, *Et hæc sacrata quercus audiat fœdus a vobis violatum*; let this Oake beare witnesse, that you haue broke the league which you haue couenanted. So when we come to preach to your soules, if you should secretly bid vs speake to the walls; loe euen the very walls will be witnesses against you at the last day. Though *Saul* be King ouer *Samuel*, yet *Samuel* must teach *Saul* how to bee King. Wee may instruct, though wee may not rule; yea, wee must instruct them that shall rule. Therefore as wee obey your call in comming to speake, so doe you obey Gods command in vouchsafing to heare. Let vs apply our selues to him with deuotion, and then hee will bee graciously present at our Election.

This Prayer respects two things, { *Quem*, the person whom they intreat. *Quid*, the matter for which they intreat

The Person is described by His { Omnipotence; *Lord.* Omniscience, *That knowest the hearts of men.*

Omnipotence; Lord. Wee acknowledge thy right, thou art fit to bee thine owne chuser. *Lord*, there bee many on earth called Lords; but those are Lords of earth, and those Lords are earth, & those Lords must returne to earth. This Lord is Almightie; raising out of the dust to the honour of Princes, and *laying the honour of Princes in the dust.* *Lord*, of what? nay, not qualified; not Lord of such a Countie, Barony, Seignioric; nor Lord by vertue of Office and Deputation: but *in abstracto*, most absolute: His *Lordship* is vniuersall: *Lord* of heauen, the owner of those glorious mansions: *Lord* of earth, disposer of all Kingdomes and Principalities: *Lord* of hell, to locke vp the old Dragon and his crew in the bottomlesse pit: *Lord* of Death, to vnlocke the graues: hee keepes the Key, that shall let all bodies out of their earthy prisons. A potent *Lord*; whither shall we goe to get out of his Dominion? To heauen? there wee cannot misse him: To hell? there wee cannot bee without him: In ayre, earth, or sea; in light or darkenesse, wee are sure to finde him. Whither then, except to Purgatory? That *Terra incognita* is not mentioned in his *Lordship*: the Pope may keepe the key

Psal. 139. 7. &c

key of that himſelfe. But for the reſt, hee is too ſawcie; exalting his vniuerſal Lordſhip, and hedging in the whole Chriſtian world for his Dioceſſe. Stretching his arme to heauen, in rubricking what Saints he liſt: to hell, in freeing what priſoners hee liſt: on earth, in ſetting vp, or pulling downe what Kings hee liſt: but that ſome haue cut ſhort his buſie fingers.

To the *Lord* of all they commend the choyce of his owne ſeruants. Euery mortall Lord hath this power in his owne Family: how much more that *Lord*, which makes Lords? who is ſo fit to chuſe, as he that can chuſe the fit? Who ſo fit to chuſe, as hee that can make thoſe fit whom he doth chuſe? It is He alone that can giue power and grace to the elected, therefore not to be left out in the election. How can the Apoſtle preach, or the Magiſtrate gouerne, without him; when none of vs all can mooue but in him? It is happy, when wee doe remit all doubts to his deciſion, and reſigne our ſelues to his diſpoſition. Wee muſt not be our owne Caruers, but let Gods choyce be ours. When we know his pleaſure, let vs ſhew our obedience. And for you, vpon whom this Election falls, remember how you are bound to honour that Lord of heauen, that hath ordained ſuch honour for you vpon earth: that ſo in all things wee may glorifie his bleſſed Name.

Omniſcience: it is Gods peculiar, to bee the ſearcher of the heart. *The heart of man is deceitfull aboue all things, and deſperately wicked; who*

Iere.17.9.10. *can know it?* Who? *Ego Dominus, I the Lord ſearch the heart.* Hee hath made no window into it, for man or Angel, to looke in: onely it hath a doore, and he keepes the key himſelfe.

But why the *Heart?* Here was an Apoſtle to bee choſen: now wiſdome, learning, eloquence, memorie, might ſeeme to bee more neceſſary qualities, then the *Heart.* No, they are all nothing to an honeſt *Heart.* I denie not, but Learning to diuide the Word, Elocution to pronounce it, Wiſdome to diſcerne the truth, Boldneſſe to deliuer it, bee all parts requireable in a Preacher. But as if all theſe were ſcarſe worth mention in reſpect of the *Heart*; they ſay not, Thou that knoweſt which of them hath the ſubtiler wit, or abler memory; but which hath the truer heart: not which is the greater Scholer, but which is the better man; *Thou that knoweſt the Heart.*

Samuel being ſent to annoynt a ſonne of *Ieſſe*, when *Eliab*, the eldeſt came foorth, a man of a goodly preſence, fit for his perſon to ſucceed *Saul*; he thinkes with himſelfe, This choyce is ſoone made, ſure this is the head vpon which I muſt ſpend my holy Oyle. The priuiledge of Nature and of Stature, his primogeniture and proportion giues it him; This is hee. But euen the holyeſt Prophet, when hee ſpeakes without God, runnes into errour. Signes and apparances are the guides of our eyes; and theſe are ſeldome without a true falſhood, or an vncertaine truth. *Saul* had a goodly perſon, but a bad heart: hee

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was higher then all, many were better then hee. It is not hard for the beſt Iudgement to erre in the ſhape. *Philoxemenes*, a magnanimous and valiant Souldier, being inuited to *Magyas* his houſe to dinner, came in due ſeaſon, but found not his Hoſt at home. A ſeruant ſeeing one ſo plaine in clothes, and ſomewhat deformed in bodie, thought him ſome ſorry fellow, and ſet him to cleaue wood. Whereat *Magyas* (being returned) wondering, he receiued from him this anſwere; *Expendo pœnas deformitatis meæ*; I pay for my vnhandſomneſſe. All is not valour, that lookes bigge, and goes braue. Hee that iudgeth by the inſide, checked *Samuel* for his miſconceit; *Looke not on his Countenance or Stature, for I haue refuſed him: for the Lord ſeeth not as man ſeeth.* 1 Sam. 16.7. *Dauids* countenance was ingenuous and beautifull, but had it promiſed ſo much as *Eliabs* or *Abinadabs*, hee had not been left in the field, while his Brethren ſate at the table. *Ieſſe* could find nothing in *Dauid* worthy the competition of honour with his brethren: God could finde ſomething to preferre him before them all. His father thought him fit to keepe ſheepe, thought his Brethren fit to rule men. God thinkes him fit to rule, and his Brethren to ſerue; and by his owne immediate choyce deſtines him to the Throne. Here was all the difference; *Samuel* and *Ieſſe* went by the outſide, God by the inſide: they ſaw the compoſition of the body, hee the diſpoſition of the mind. Iſrael deſires a King of God, and that

King was choſen by the Head: God will chuſe a King for Iſrael, and that King is choſen by the *Heart*. If in our choyce for God, or for our ſelues, wee altogether follow the eye, and ſuffer our thoughts to be guided by outward reſpects, we ſhall be deceiued.

1. Why doe they not ſay, *Thou that knoweſt* the eſtates of men, who is rich, and fit to ſupport a high place; and who ſo poore that the place muſt ſupport him? I heare ſome call *Wealth*, *Subſtance*; but certainly at beſt, it is but a meere circumſtance. It is like the Planet *Mercury*; if it bee ioyned with a good *Heart*, it is vſefull; if with a bad and corrupt one, dangerous. But howſoeuer at the Beame of the Sanctuary, money makes not the man, yet it often addes ſome mettall to the man; makes his Iuſtice the bolder, and in leſſe hazard of being vitiated. But *pauperis ſapientia plus valet quam diuitis abundantia.* If the poore man haue *Wiſedome to deliuer the Citie*, hee is worthy to gouerne the Citie. I yeeld, that ſomething is due to the State of Authoritie; *Ad populum Phaleras:* So *Agrippa* came to the Tribunall with great pompe and attendance. This is requiſite to keepe awe in the people, that the Magiſtracie bee not expoſed to contempt. But *Magiſtratus, non veſtitus, indicat virum:* Wiſe gouernment, not rich garment, ſhewes an able man. It was not riches, that they regarded.

Eccleſ 9. 15.

2. Why doe they not ſay, *Thou that knoweſt* the Birth or Blood of men? I know, it is a reuerend thing

thing to ſee an ancient Caſtle or Palace not in decay; or a faire Tree, ſound and perfect timber. But as foule Birds build their neſts in an olde forſaken houſe, and doated trees are good for nothing but the fire; ſo the decay of Vertue is the ruine of Nobilitie. To ſpeake morally, Actiue worth is better then Paſſiue; this laſt we haue from our Anceſtors, the firſt from our ſelues. Let mee rather ſee one vertue in a man aliue, then all the reſt in his pedigree dead. Nature is regular in the bruite Creatures; Eagles doe not produce crauens; and it was a monſtrous fable, that *Niſippus* his Ewe ſhould yeane a Lyon. But in man ſhee failes, and may bring forth the like proportion, not the like diſpoſition. Children doe often reſemble their Parents in face and features, not in heart and qualities. It is the earthly part that followes the ſeed; wiſedome, valour, vertue, are of another beginning. Honour ſits beſt vpon the backe of merit: I had rather bee good without Honour, then Honourable without goodneſſe. Cottages haue yeelded this as well as Palaces. *Agathocles* was the ſonne of a Potter, *Bion* of an infamous Curtiſan. In holy Writ, *Gideon* was a poore Thraſher, *Dauid* a Shepheard; yet both mightie men of valour, both choſen to rule, both ſpeciall Sauiours of their Countrey. Farre bee it from vs to condemne all honour of the firſt head, when noble deſeruings haue raiſed it; though before it could ſhewe nothing but a White Shield. Indeed, it is not the Birth, but the

new

new Birth, that makes men truely Noble.

3. Why doe they not say, *Thou that knowest* the wisedome and policie of men? Certainly, this is requisite to a man of place; without which hee is a blinde *Polyphemus*, a strong arme without an eye. But a man may bee wise for himselfe, not for God, not for the publike good. An Ante is a wise creature for it selfe, but a shrewd thing in a Garden. Magistrates, that are great louers of themselues, are seldome true louers of their Countrey. All their actions bee motions, that haue recourse to one Center, that is, themselues. A cunning head without an honest heart, is but like him that can packe the Cards, yet when hee hath done, cannot play the Game, or like a house with many conuenient Staires, Entries, and other passages, but neuer a faire roome; all the inwards bee sluttish and offensiue. It is not then, *Thou that knowest* the Wealth, or the Birth, or the Head, but the *Heart*; as if in an Election, that were the maine; it is all if the rest be admitted on the By.

Heere then wee haue three remarkeable obseruations. 1. What kind of Hearts God will not chuse, and we may guesse at them. 2. What Hearts hee will chuse, and himselfe describes them. 3. Why hee will chuse men especially by the Heart.

First what kind of Hearts hee will not chuse; and of these (among many) I will mention but three.

1. *Cor diuisum*, a distracted Heart; part wher-

of

of is dedicated to the Lord, and part to the world. But hee that made all, will not bee contented with a piece. *Aut Cæſar, aut nihil.* The ſeruice of two Maſters, in the obedience of their contrary commands, is incompetible, *ſenſu compoſito.* Indeed *Zacheus* did firſt ſerue the world, and not Chriſt; afterward Chriſt, and not the world; but neuer the world and Chriſt together. Many diuiſions followed ſinne. 1. It diuided the heart from God; *Your ſinnes haue ſeperated betweene you and your God.* 2. It diuided heart from heart. God by Marriage made one of two, ſinne doth often by preuarication make two of one. It diuided the tongue from the heart. So *Cain* anſwered God, when hee queſtioned him about *Abel*; *Am I my Brothers keeper?* As if hee would ſay, Goe looke. 4. It diuided tongue from tongue, at the building of *Babell*; that when one called for Bricke, his fellow brings him morter: and when hee ſpake of comming downe, the other falles a remooving the ladder. 5. It diuided the heart from it ſelfe; *They ſpake with a double heart.* The originall is, *A heart and a heart:* one for the Church, another for the Change: one for Sundayes, another for working dayes: one for the King, an other for the Pope. A man without a heart, is a wonder: but a man with two hearts, is a monſter. It is ſaid of *Iudas*, There were many hearts in one man: and wee read of the Saints, There was one heart in many men. *Dabo illis cor vnum*, a ſpeciall bleſſing.

Eſai. 59. 2.

Pſal. 12. 2.

Acts 4. 32.

Now this diuiſion of heart is intolerable in a Magiſtrate; when hee plyes his owne cauſe vnder the pretence of anothers; and cares not who loſe, ſo hee bee a gayner. Saint *Ierome* calles this *Cor malè locatum*; for many haue hearts, but not in their right places. *Cor habet in ventre guloſus, laſciuus in libidine, cupidus in lucris.* Naturally, if the heart bee remooued from the proper ſeate, it inſtantly dyes. The eye vnneſted from the head, cannot ſee: the foote ſundered from the body, cannot goe: ſo ſpiritually, let the heart bee vncentred from Chriſt, it is dead. Thus the Coward is ſayd to haue his heart at his heele, the timorous hath his heart at his mouth, the enuious hath his heart in his eyes, the Prodigall hath his heart in his hand, the foole hath his heart in his tongue, the couetous locks it vp in his cheſt. He that *knowes the hearts of all men*, will not chuſe a diuided or miſplaced heart.

2. *Cor lapideum*, a hard or ſtony heart. This is *Ingratum ad beneficia, infidum ad conſilia, inverecundum ad turpia, inhumanum ad bona, temerarium ad omnia.* A Rocke, which all the Floods of that infinite Sea of Gods mercies and Iudgements cannot ſoften. A Stithy, that is ſtill the harder for beating. It hath all the properties of a ſtone: it is as cold as a ſtone, as heauie as a ſtone, as hard as a ſtone, as ſenſeleſſe as a ſtone. No perſwaſions can heate it, no prohibitions can ſtay it, no inſtructions can teach it, no compaſſions can mollifie it. Were it of

yron,

yron, it might bee wrought: were it of lead, it might bee molten, and caſt into ſome better forme: were it of earth, it might bee tempered to another faſhion: but being ſtone, nothing remaines but that it bee broken. What was *Pharaohs* greateſt plague? was it the murraine of Beaſtes? was it the plague of Boyles? was it the deſtruction of the Fruits? was it the turning of their Riuers into Blood? was it the ſtriking of their Firſt borne with death? No, though all theſe plagues were grieuous, yet one was more grieuous then all; *Cor durum*, his hard heart. Hee that *knowes all hearts*, knowes how ill this would be in a Magiſtrate: a heart, which no eryes of Orphans, no teares of Widowes, no mourning of the oppreſſed, can melt into pitie. From ſuch a Heart good Lord deliuer vs.

3. *Cor cupidum*, a couetous heart; the deſires whereof are neuer filled. A handfull of corne put to the whole heape, encreaſeth it; yea, adde water to the Sea, it hath ſo much the more: but *hee that loueth Siluer, ſhall neuer bee ſatisfied with Siluer.* Eccleſ 5.10. One deſire may bee filled, but another comes. *Creſcit amor nummi, quantùm ipſa pecunia creſcit.* Naturall deſires are finite, as thirſt is ſatisfied with drinke, and hunger with meate. But vnnatuall deſires bee infinite; as it fares with the body in burning Feuers, *Quò plus ſunt potæ, plus ſitiuntur aquæ:* So it is in the couetous heart, *Vt cùm poſſideat plurima, plura petat.* Grace can neuer fill the purſe, nor wealth the heart.

This vice is in all men iniquitie, but in a Magistrate Blasphemie: the roote of all euill in euery man, the rot of all goodnesse in a great Man. It leaues them, like those Idoles in the Psalme; neither eyes to see, nor eares to heare; but onely hands to handle. Such men will transgresse for handfulls of barley, and morsells of bread; and a very dramme of profite put into the Scale of Iustice, turnes it to the wrong side. There is not among all the charmes of Hell, a more damnable spell to inchant a Magistrate, then the loue of Money. This *turnes Iudgement into Wormewood*, or at least into vineger: for if Iniustice doe not make it bitter as Wormewood, yet shifts and delayes will make it sowre as vineger. O how sordid and execrable should bribes bee to them, and stinke worse in their nostrils then *Vespasians* tribute of vrine! Let them not onely binde their owne hands, and the hands of their seruants, that may take; but euen binde the hands of them that would offer. Hee that vseth Integritie, doeth the former: but hee that constantly professeth Integritie, doth the latter. It is not enough to auoyde the fault, but euen the suspition: It is some discredit to the Iudge, when a Clyent with his bribe comes to bee denyed: for if his vsuall carriage had giuen him no hope of speeding, hee would not offer. A Seruant, that is a fauourite or inward, giues suspition of corruption, and is commonly thought but a by-way; some posterne or back-dore for a gift to come in, when the broad fore-

fore-gates are ſhut againſt it. This makes many aſpire to Offices and great places, not to doe good, but to get goods; as ſome loue to bee ſtirring the fire, if it bee but to warme their owne fingers. Whatſoeuer affaires paſſe through their hands, they crooke them all to their owne endes; and care not what becomes of the publike good, ſo they may aduance their owne priuate: and would ſet their neighbours houſe on fire, and it were but to roſt their owne egges. Let them baniſh Couetouſneſſe, with as great a hatred as *Amnon* did *Thamar*; firſt thruſt it out of their hearts, then ſhut and locke the dore after it: for the couetous heart is none of them that God chuſeth.

Next let vs ſee what kinde of hearts God will chuſe; and they be furniſhed with theſe vertues fit for a Magiſtrate.

1. There is *Cor ſapiens*, a wiſe heart; and this was *Salomons* ſuite; *An vnderſtanding heart.* 1 Kings 3.9. Hee ſaw, hee had power enough, but not wiſedome enough; and that Royaltie without wiſedome, was no better then an eminent diſhonour; a very Calfe made of golden Eare-rings. There is no Trade of life, but a peculiar wiſedome belongs to it; without which all is tedious and vnprofitable: how much more to the higheſt and buſieſt vocation, the gouernment of men? An ignorant ruler is like a blind Pilot; who ſhall ſaue the veſſell from ruine?

2. *Cor patiens*; a meeke heart: what is it to diſcerne the cauſe, and not to bee patient of the

proceedings? The first Gouernour that God set ouer his Israel, was *Moses*; a man of the meekest spirit vpon earth. How is hee fit to gouerne others, that hath not learn'd to gouerne himselfe? He that cannot rule a Boat on the riuer, is not to bee trusted with steering a Vessell on the Ocean. Nor yet must this patience degenerate into cowardlinesse: *Moses* that was so meeke in his owne cause, in Gods cause was as resolute. So there is also

3. *Cor magnanimum*, a heart of fortitude and courage. The rulers and squares that regulate others, are not made of lead or soft wood, such as will bend or bow. The principall Columnes of a house, had need be heart of Oke. A timorous and flexible Magistrate is not fit for these corrupt times. If either threatnings can terrifie him, or fauour melt him, or perswasions swerue him from Iustice, hee shall not want temptations. The Braine that must dispell the fumes, ascending from a corrupt liuer, stomach, or spleene, had need bee of a strong constitution. The couragious spirit that resolues to doe the will of heauen, what malignant powers soeuer would crosse it on earth, is the heart that God chuseth.

4. Lastly, there is *Cor honestum*, an honest heart. Without this, courage will prooue but legall Iniustice, policie but meere subtiltie, and abilitie but the Deuills Anuile to forge mischiefes. Priuate men haue many curbes; but men in authoritie, if they feare not God, haue no-

nothing elſe to feare. If hee bee a ſimple Daſtard, hee feares all men: if a head-ſtrong commander, he feares no man; like that vniuſt Iudge, that *feared neither God nor Man.* This is the ground of all fidelitie to King and Country, Religion. Such was *Conſtantines* Maxime; Hee cannot bee faithfull to mee, that is vnfaithfull to God. As this honourable place of the Kings Lieutenāt-ſhip hath a Sword bearer, ſo the Magiſtrate himſelfe is the *Lords Sword-bearer,* ſaith Saint *Paul.* And as hee may neuer drawe this Sword in his priuate quarrell, ſo hee muſt not let it bee ſheathed when Gods cauſe calls for it. It is lenitie and conniuence that hath inuited contempt to great places. Did Iuſtice carrie a ſeuerer hand, they durſt not traduce their Rulers in Songs and Satyrs, the burden whereof will bee their owne ſhame. Magiſtrates are our ciuill Fathers: and what deſerue they but the curſe of *Cham,* that lay open the nakedneſſe of *their Fathers?* When *Alexander* had conquered *Darius,* and caſually found his ſlaine bodie lying naked, hee threw his owne coat ouer him, ſaying, I will couer the deſtinie of a King. It is God alone that *caſteth contempt vpon Princes;* which that hee may not doe, let them preſerue *Cor mundum,* a cleane heart, not conſcious of ill demerits.

Luke 18.2.

Rom. 13.4.

Such a one ſits on the Iudgement-Seat, as one that neuer forgers that hee muſt appeare before the Iudgement-Seate of Chriſt. So hee executeth Iuſtice, as neuer loſing the ſenſe of Mercy: ſo

ſo hee ſheweth Mercie, as not offering violence to Iuſtice. Hee can at once, puniſh the offence, and pitie the offender. Hee remembers his oath, and feares to violate it: to an enemie hee is not cruell, to a friend hee will not bee partiall. And if euer hee haue but once cut the skirt of Iuſtice, as *Dauid* the lappe of *Sauls* garment, his *Heart ſmites him* for it. Hee minds no other clocke on the Bench, but that of his owne Conſcience. Hee will not offend the Iuſt, nor affoord a good looke to varlets: nor yet doth hee ſo diſregard their perſons, as to wrong their cauſes. Hee will maintaine Pietie, but not neglect Equitie. In Court, hee lookes not before him on the perſon, nor about him on the beholders, nor behind him for bribes; nay, hee will not touch them in his Cloſſet or Chamber, leſt the timber and ſtones in the wall ſhould witneſſe againſt him. So hee helpes the Church, that the Commonwealth bee no loſer: ſo hee lookes to the Common-wealth, that the Church may not bee wronged. The lewd feare him, the good praiſe him, the poore bleſſe him; hee hath been a Father to Orphans, a Husband to diſtreſſed Widowes. Many prayers are layde vp for him in Heauen; and when hee dies, they with the aſſiſtance of Angels, ſhall beare him vp to bleſſedneſſe.

Laſtly, let vs ſee why God will chuſe men by the heart. I denie not, but wiſedome and courage, moderation and patience, are all requiſite concurrences: but the *Heart* is the *Primum Mobile*,

Mobile, that ſets all the wheeles a going, and improoues them to the right end. When God begins to make a man good, he begins at the heart: as Nature in forming, ſo God in reforming, begins there. As the eye is the firſt that begins to die, and the laſt that begins to liue: ſo the heart is the firſt that liues, and the laſt that dies. It is ſaid of the Spider, that in the morning, before ſhee ſeekes out for her prey, ſhee mends her broken webbe; and in doing that, ſhe alwayes begins in the midſt. Before wee purſue the profits and baits of this world, let vs firſt amend our life; and when wee vndertake this, let vs bee ſure to begin at the heart. The *Heart* is the Fort or Citadell in this little Ile of man; let vs fortifie that, or all will bee loſt. And as naturally, the heart is firſt in being, ſo here the Will (which is meant by the Heart) is chiefe in commanding. The Centurions ſeruants did not more carefully obey him, when hee ſayd to one *Goe, and he goeth, to another Come, and hee commeth, to a third, Doe this, and hee doth it:* then all the members obſerue the *Heart*; if it ſay to the eye, See, it ſeeth: to the eare, Heare, it hearkeneth: to the tongue, Speake, it ſpeaketh: to the foot, Walke, it walketh: to the hand, Worke, it worketh. If the *Heart* lead the way to God, not a member of the body, not a facultie of the ſoule, will ſtay behinde. As when the Sunne ariſeth in the morning, Birds riſe from their neſtes, Beaſtes from their dennes, and Men from their beds. They all ſay to the *Heart*, as the Iſraelites did to *Ioſhuah*;

Math 8.9.

Ioſh.1.16. *ſhuah; All that thou commandeſt vs, wee will doe: and whither ſoeuer thou ſendeſt vs, wee will goe: onely the Lord bee with thee.* Therefore the penitent Publican *ſmote his heart*, as if hee would call vp that, to call vp all the reſt. It cannot command and goe without.

Luk.18.13.

No part of man can ſinne without the heart, the heart can ſin without all the reſt. The Wolfe goes to the flocke, purpoſing to deuoure a Lambe, and is preuented by the vigilancie of the Shepheard; yet *Lupus exit, Lupus regreditur*; hee went foorth a Wolfe, and comes home a Wolfe. The heart intends a ſinne, which is neuer brought into action; yet it ſinnes in that very intention. The hand cannot offend without the heart, the heart can offend without the hand. The heart is like a Mill: if the winde or water bee violent, the Mill will goe whether the Miller will or not; yet hee may chuſe what kind of graine it ſhall grind, wheat or darnell. If the affections bee ſtrong and paſſionate, the heart will bee working: yet the Chriſtian by grace, may keepe out luſtes, and ſupply it with good thoughts.

The *Heart* is Gods peculiar; the thing hee eſpecially cares for: *My ſonne, giue mee thy heart:* and good reaſon, for I gaue my owne Sonnes heart to death for it *Non minus tuum, quia meum*; It is not leſſe thine, for being mine: yea, it cannot be thine comfortably, vnleſſe it bee mine perfectly. God requires it principally, but not onely: giue him that, and all the reſt will follow.

low. He that giues me fire, needs not bee requested for light and heat; for they are inseparable. *Non corticis, sed cordis Deus.* God doth not regard the rinde of the lipps, but the root of the heart. It was the Oracles answere, to him that would bee instructed which was the best Sacrifice; *Da medium Lunæ, Solem simul, & canis iram:* which three characters make *Cor*, the Heart. Mans Affection is Gods *Hall:* mans Memorie, his *Library:* mans Intellect, his *Priuie Chamber*; but his Closset, Sacrary, or Chappell, is the *Heart.* So Saint *Augustine* glosseth the *Pater noster*; *Qui es in cœlis, which art in heauen,* that is, in a heauenly *Heart.* *Ambr.*

All outward workes an hypocrite may doe, onely hee failes in the Heart: and because hee failes there, he is lost euery where. Let the flesh looke neuer so faire, the good Cater will not buy it, if the liuer bee spak'd. Who will put that timber into the building of his house, which is rotten at the heart? Man iudgeth the heart by the workes, God iudgeth the workes by the heart. All other powers of man may be suspended from doing their offices, but onely the *Will*, that is the *Heart.* Therefore God will excuse all necessary defects, but onely of the *Heart.* The blinde man cannot serue God with his eyes, hee is excused: the deafe cannot serue God with his eares, hee is excused: the dumbe cannot serue God with his tongue, hee is excused: the creeple cannot serue God with his feete, hee is excused. But no man is excused for not seruing

God with his *Heart*. *Deus non respicit quantum homo valet, sed quantum velit.* Saint *Chrysostome* seemed to bee angrie with the Apostle, for saying, *Behold, wee haue left all, and followed thee.* What haue you left? an angle, a couple of broken nettes, and a weather beaten Fish-boat; a faire deale to speake of. But at last hee corrects himselfe, *I crie you mercie, Saint Peter:* you haue *forsaken all* indeed: for he truly leaues all, that leaues *Quod vel capit mundus, vel cupit:* that takes his *Heart* from the world, and giues it to Christ.

Math. 19. 27.

All other faculties of man apprehend their obiects, when they are brought home to them; onely the Will, the Heart goes home to the obiect. Colour must come to the eye, before it can see it: sound to the eare, before it can heare it: the obiect to bee apprehended is brought home to the vnderstanding, and past things are recollected to the memory; before either can doe her office. But the heart goes home to the obiect. *Vbi thesaurus, ibi cor.* Not where the heart is, there will be the treasure: but *where the treasure is, there will be the heart.*

Math. 5. 8.

Blessed are the pure in heart, for they shall see God. Of all, the pure heart is beholding to God, and shall one day behold God. Therefore *Dadid* prayes, *Cor mundum crea in me, Deus: Create in mee a cleane heart, O God.* The Lord rested from the workes of his Creation the seuenth day; but so dearely hee loues cleane hearts, that hee restes from creating them no day. As

Psal. 51. 10.

Iehu said to *Iehonadab*, *Est tibi cor rectum, Is thy heart right?* Then giue mee thy hand, *come vp into my charriot.* So this is Gods question, *Is thy heart vpright?* Then giue mee thy hand, ascend my triumphant Charriot, the euerlasting glory of heauen. 2 King. 10. 15

To conclude; because there is such difference of hearts, and such need of a good one; they put it to Him that knowes them all, and knowes which is best of all. For howsoeuer Nature knowes no difference; nor is there any *Quorum præcordia Titan De meliore luto finxit:* yet in regard of grace, the sanctified heart is of purer metall then common ones. A little liuing stone in Gods building, is worth a whole Quarrey of the world. One honest heart is better then a thousand other: the richest Mine, and the courssest mould, haue not such a disproportion of value. Man often failes in his Election, God cannot erre. The choise heere was extraordinary, by lots: yours is ordinary by Suffrages; Gods hand is in both.

Great is the benefit of good Magistrates: that wee may sit vnder our owne Vines, goe in and out in peace, eate our bread in safetie, and (which is aboue all) leade our liues in honest libertie: for all this wee are beholding, vnder God to the Magistrate, first the Supreme, then the subordinate. They are Trees, vnder whose branches the people build and sing, and bring vp their young ones in religious nourture. That *Silence in heauen about halfe an houre*, when the *golden vialls* Reuel. 8.

were filled with ſweet odours, and the prayers of the Saints aſcended as pillars of ſmoke and Incenſe, is referred by ſome, to the peace of the Church vnder *Conſtantine*. It is the King of *Mexico's* Oath, when hee takes his Crowne; *Iuſtitiam ſe adminiſtraturum, effecturum vt Sol curſum teneat, Nubes pluant, Rivi currant, terra producat fructus*; that hee will miniſter Iuſtice, hee will make the Sunne holde his courſe, the Cloudes to raine, the Riuers to runne, and the Earth to fructifie. The meaning is, that the vpright and diligent adminiſtration of Iuſtice, will bring all theſe bleſſings of God vpon a Countrey.

If wee compare this Citie with many in forraine parts, how ioyfully may wee admire our owne happines! Thoſe murders and maſſacres, rapes and conſtuprations, and other miſchiefes, that bee there as common as nights, be rare with vs. I will not ſay that all our people are better then theirs, I dare ſay, our Gouernment is better then theirs. Merchants make higher vſe, and are more glad of calme Seas, then common paſſengers. So ſhould Chriſtians more reioyce in peace, then can the heathen: becauſe they know how to improoue it to richer ends, the glory of God, and ſaluation of their owne ſoules. Proceed yee graue and honourable Senatours, in your former approoued courſes, to the ſuppreſſing of vice and diſorders, and to the maintenance of Truth and Peace among vs. It is none of the leaſt renownes of this famous Citie, the

Wiſe-

Wiſedome and Equitie of the Gouernours. To repeat the worthy acts done by the *Lords Maiors* of *London*, were fitter for a Chronicle; they are too large for a Sermon.

But it is high time to bleſſe you with a Diſmiſſion, and to diſmiſſe you with a Bleſſing. That Almightie God, *that knowes the hearts of all*, ſanctifie your hearts to gouerne, and ours to obey; that wee all ſeeking to doe good one to another, *He* may doe good vnto vs all.

To this bleſſed and eternall God,
the Father, the Sonne, and
the Holy Ghoſt, bee all
glory and praiſe for
euer. *Amen.*

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